بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN



Majlis Ansarullah UK

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad صلی اللہ علیہ وسلم is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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Religious Tolerance and Freedom of Worship



بسم الله الرحمن الرحيم

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ط
وَإِنَّهُ لَلْحَقُّ مِنْ رَّبِّكَ ط وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ

An d who is more unjust than he who prohibits the name of Allah being glorified in Allah's temples and seeks to ruin them? It was not proper for such men to enter therein except in fear. For them is disgrace in this world; and theirs shall be a great punishment in the next. (Al-Baqarah, 2:150).

This verse constitutes a strong indictment of those who carry their religious differences to such extremes that they do not even refrain from perpetrating outrages against the places of worship belonging to other creeds. They hinder people from worshiping God in their sacred places and even go so far as to destroy their temples. Such acts of violence are denounced here in strong terms and a lesson of tolerance and broadmindedness is inculcated. The Holy Qur'an recognizes for all men the free and unrestricted right to use their temples and declares that if anybody wishes to worship God in a place of worship, he should not be prevented from doing so; for a temple or a mosque is a place of dedicated to the worship of God and the person who prevents men from worshiping Him in it, in fact contributes to its ruin and desolation.

This is what Islam teaches about respect for the places of worship, and yet it has come to be condemned as an intolerant religion. Islam is indeed the first and the only religion to inculcate broadmindedness and teach respect for the religious susceptibilities of all peoples; and the Holy Prophet صلى الله عليه وسلم was the first person who carried this great and noble principle into actual practice. He allowed the Christians of Najran to hold their service in his own mosque, the celebrated Masjid Nabvi, when they came to have religious discussion with him at Medina (Zurqani).

It will be noted that the verse prescribes two punishments for those who prohibit the name of Allah being glorified in the places of worship. One is disgrace in this world and the other is heavy punishment in the next. The punishment of disgrace is typical of the offence; for a person who first builds a temple or a mosque with the object that the name of the God may be remembered in it and then proceeds to prevent people from worshiping Him therein cannot but bring upon himself humiliation and disgrace in the eyes of the world. The verse also contains a prophecy about the disbelievers of Mecca who prevented the Muslims from entering the Ka'aba. The prophecy was fulfilled when Mecca was taken and the infidels met with humiliation and disgrace.

It may be noted that the verse should be understood to mean that the Holy Qur'an does not advocate the unqualified access for all sorts of persons to all places of worship without regard to circumstances. In fact, only those who wish to use them for the specific purpose of God's worship and have no ulterior motive are allowed.



Darsul Hadith

عَنْ اَبِیْ ھُرَیْرَۃَ رَضِیَ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ مَنْ غَشَّ فَلَیْسَ مِنِّیْ ۔

(مسلم)

A Cheat cannot be Considered a True Muslim

Narrated by Ḥaḍrat Abū Hurairah, Allah be pleased with him: Said the Prophet of Allah صلی اللہ علیہ وسلم *"Whoso cheats in business and in transactions, and is not at heart what he appears to be, is not of me." (Muslim).*

The Holy Prophet 74made this observation when, on inserting his hand in a heap of grain belonging to a grain merchant, he discovered that it was wet inside while, with a thick covering of dry grains on top, an attempt had been made to cover this defect. At that time his face was suffused with anger and in extreme displeasure, he told the grain merchant that cheating was not permissible in Islam, and the Muslim who practiced deceit and wanted to sell rotten goods by making them up as good commodity, had no lot or part with him. He then commanded that if goods were defective in any way, their defect should be made public and then offered for sale so that the buyer may be able to evaluate them, keeping their defect in mind. The effect of this extremely forceful exhortation was evidenced sometime in the very charming difference of opinion that occurred among his companions, when, for instance, the vendor would ask two hundred coins for his commodity but the buyer would insist that it was worth three hundred coins. But it is painful to note that many so-called Muslims of today cheat in trade without the least scruples and back their lies with oaths and indulge in excessive adulteration, so much so that even Satan, perhaps, feels outdone. Some Muslims perform Hajj (pilgrimage) also for the sole consideration of promoting their trade with their newly-won epithet of Hajji. I do not say that all of them are of this type. But when a substantial number of community is involved in moral degradation of this kind, the entire mass of its people cannot get away from the stigma of ill-repute. And, in any case, the true follower of our Holy Prophet صلی اللہ علیہ وسلم is one who obeys his command, and shuns every form of deceit and fraud, as he cannot otherwise escape the operation of the warning, "that whoso cheats and commits fraud in trade and other transactions has nothing to do with me."

Writings of the Promised Messiah عليه‌السلام



Reformer of the Fourteenth Century

When the thirteenth century drew to a close and the beginning of the fourteenth century approached, I was informed by God Almighty, through revelation that I am the Reformer of the fourteenth century. I received the revelation: That is, God has taught you the Qur'an and has expounded its true meanings to you so that you should warn these people—who through generations of neglect and not having been warned have fallen into error—of their evil end, so that the way of those offenders may be made manifest who do not desire to follow the right path after it has been openly declared. Tell them: I have been commissioned by God and am the foremost of believers. *[Kitab-ul-Bariyyah, Ruhani Khaza'in, vol. 13, pp. 201-202, footnote]*

According to His unchanging law that whenever darkness prevails, God Almighty attends to the support of the Muslims and appoints some servant of His, who is chosen for the purpose of the revival of Islam and for the good of the people, this humble one has been raised at the turn of the century having been awarded the title of Mujaddid [Reformer of the age] by God Almighty. I have been granted such knowledge and resources for stamping out the evils that were spreading in the world as cannot become available to anyone unless these are bestowed by the special favour of God. *[Karamat-us-Sadiqin, Ruhani Khaza'in vol. 7, p. 45]*

When God Almighty, observing the condition of the world and finding the earth filled with every type of disobedience, sin and misguidance, appointed me for the propagation of the truth and the reform of people and the time was…..the end of the thirteenth and the beginning of the fourteenth century, then I—in obedience to this command—sent forth the call through written announcements and speeches, that I am that person, who was to come from God at the turn of the century for revival of the faith. The purpose was that I should re-establish the faith which had disappeared from the earth, and pull mankind towards reform and righteousness and truthfulness through the power and strength that God had bestowed upon me and through the magnetic power of His hand. I was also destined to correct their doctrinal errors and to reform their conduct. A few years thereafter, it was made quite clear to me through Divine revelation that the Messiah, whose advent among the Muslims had been promised from the beginning, and the last Mahdi whose advent had been Divinely decreed to take place at the time of the decline of Islam and the spread of error, and who was to be guided directly by God,

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WORLD PEACE AND SECURITY: CRITICAL ISSUE OF OUR TIME

Hadrat Mirza Masroor Ahmad, Khalifatul-Masih V أیدہ اللّٰہ تعالیٰ بنصرہ العزیز

On 6 October 2015, Worldwide Head of the Ahmadiyya Muslim Community, the Fifth Khalifah (Caliph), His Holiness, Hadrat Mirza Masroor Ahmadaba, delivered an historic address at a special session of the Standing Committee for Foreign Affairs at the Netherlands National Parliament in the country's capital city of Den Haag (The Hague) in front of an audience of more than 100 dignitaries and guests. The formal session commenced as Mr. Van Bommel welcomed His Holiness to Parliament and introduced the committee members. He also welcomed various foreign Parliamentarians, Ambassadors of State and dignitaries representing countries including Albania, Croatia, Ireland, Montenegro, Spain and Sweden.

All distinguished guests, peace and blessings of Allah be upon you. First of all, I would like to take this opportunity to sincerely express my gratitude to the organisers of today's event for inviting me to address this gathering.

In today's world we see that certain issues are constantly being highlighted and labelled as the most significant problems of our time. For example, some people are emphasising the threat of global warming and climate change.

Then, there are some who are extremely concerned about the escalation of various conflicts and the increasingly volatile state of the world. If we analyse the situation objectively, we realise that world peace and security is indeed the most critical issue of our time. Unquestionably, with each day that passes the world is becoming increasingly unstable and dangerous and there are a number of potential causes of this. For example, the financial crisis and economic instability that has affected many parts of the world may be one major factor. Another possible root cause is the lack of justice displayed by certain world leaders towards their own people and towards others. A further reason may be the fact that some religious leaders are prioritising their own personal interests above the greater collective good and are not discharging their responsibilities with sincerity. In terms of international relations, a major source of conflict may well be the discrepancy between the rich and poor nations of the world.

It is observed that powerful nations often seek to benefit from the natural resources of poor nations without giving them the appropriate share of their own assets. Thus, there is a long list of possible reasons as to why the peace of the world is being disturbed, of which I have mentioned just a few. Whatever the causes, I certainly believe the lack of peace in the world to be the most precarious issue of this generation.

Upon hearing this, many of you may respond by saying that it is in Muslim countries where we see the most instability and the world's lack of peace is rooted in the disorder we see in Muslim world. Indeed, because I am the leader of one of the worldwide Muslim communities—the Ahmadiyya Muslim Community— perhaps you will consider that I too bear some responsibility for this. You may also believe that the birth of extremist groups and the rise of terrorism is actually inspired by Islamic teachings. However, it is entirely unjust to associate Islam with such disorder and hatred. At this time, there is no need to speak in detail about the history of religions, but suffice to say that if we look at the history of all religions objectively, we see that over time the followers of every religion moved away from the original teachings and this led to internal division and conflicts. People were killed and great cruelties were inflicted.

Keeping this in view, I wholeheartedly accept that over time Muslims have also moved away from Islam's true teachings. This led to frustrations and rivalries developing, which in turn have led to sectarianism, violence and injustice. However, from the perspective of a true Muslim, my faith

does not decrease upon observing the desperate state of Islam today.

This is because over 1400 years ago the Founder of Islam, the Holy Prophet Muhammad صلى الله عليه وسلم prophesied that gradually Islam's teachings would become corrupted and Muslims would enter into an age of moral decline. However, he also foretold that at such a time of spiritual darkness, a Reformer would be sent by God Almighty, as the Promised Messiah and Imam Mahdi عليه السلام , to guide mankind back towards the true and peaceful teachings of Islam.

As foretold by the Holy Prophet صلى الله عليه وسلم, the Promised Messiah عليه السلام enlightened us with the original and entirely peaceful teachings of Islam. Thus we Ahmadi Muslims, are not amongst those people who are creating or partaking in today's disorder and unrest. Rather, we are the people who desire peace in the world. We are the people who seek to heal the world. We are the people who seek to unite mankind. We are the people who seek to transform all hatreds and enmities into love and affection. And most certainly, we are the people who make every possible effort towards establishing world peace. As a religious leader, I wish to say that instead of blaming and provoking one another, we should focus upon building true and long-lasting world peace.

In this regard the Founder of the Ahmadiyya Muslim Community, has informed us of a vital principle. He said that to establish peace it was essential that mankind sought to adopt and follow the attributes of God Almighty to the best of their abilities. He said that this was the way to ensure the continued well-being of mankind. Indeed, he further explained that the welfare and prosperity of humanity, both physically and spiritually, was directly linked to observing the Attributes of God Almighty, because it was through His Attributes that all forms of peace emanated.

This is reflected in the very first verse of the Holy Qur'an where it states that Allah is He who is 'Lord of All the Worlds'. This means that He is the Provider, Sustainer and Master of every single person and of every form of Creation. He is not only the Lord of the Muslims, but He is the Lord of the Christians, the Jews, and the Hindus and indeed of all people - no matter their religion or beliefs.

God's love and benevolence towards His Creation is incomparable and unique. He is also the Gracious and Merciful. He is the Source of Peace. Thus, when Islam stipulates that a Muslim should seek to inculcate the Attributes of God Almighty, it becomes impossible for a true Muslim to harm others. Rather, faith of a true Muslim compels him to love all of mankind and to treat every person with respect, grace and sympathy.

It is often queried that if Islam is a religion of peace, then why has the Qur'an given permission for war? However, that permission must be understood in its correct context and in light of what I have just explained. Maintaining long-lasting peace is of paramount importance and value. And, on certain occasions punishments or warnings are also required in order to ensure long-term peace.

Accordingly, when permission for warfare was given by Allah the Almighty, it was given as a means of restoring peace and only as a defensive measure. Thus, it is an injustice of the very highest order that certain groups or individuals seek to associate the Holy Qur'an and the Holy Prophet صلى الله عليه وسلم with violence or cruelty. If we study the Holy Qur'an and the life of the Holy Prophet صلى الله عليه وسلم in an impartial way then we see that Islam is completely against all forms of extremism and bloodshed.

Due to the limitations of time, I cannot speak in detail but nonetheless, I will mention certain basic Islamic teachings, which prove beyond doubt that Islam is a religion of peace. As I just said, a basic and common allegation levelled at Islam's door is that it is a religion that promotes extremism and warfare. However nothing could be further from the truth.

Thus, in chapter 2, verse 191, Allah has commanded that war can only ever be justified as a means of defence. This point is reiterated in chapter 22, verse 40, which categorically states that permission for war is given only to those who have been attacked and upon whom war is forced. Further, where Allah the Almighty has

given Muslim governments permission for war, it has been given only as a means to secure religious freedom and freedom of belief. Thus, in chapter 2, verse 194, Allah has commanded Muslims that they are not permitted to engage in any battle or war where religious freedom already exists.

Therefore, no Muslim country, group or individual has the right to engage in any form of violence, warfare or lawlessness, either against the state or its people. Quite simply, in Europe and in the West, the governments are secular and so a Muslim can never have the right to violate the laws of the land, to violently oppose the government or to instigate any form of rebellion or insurgency.

In fact, according to the true teachings of Islam, even if a person considers that he or she does not have true religious freedom, whilst living in a non-Muslim country, they must not engage in dissent or lawlessness; rather, they should leave that country and migrate to a place with more favourable conditions.

In chapter 16, verse 127 of the Holy Qur'an, Muslim governments have been commanded that if they are ever attacked they must respond proportionately and only to the extent of self-defence. Thus, the Qur'an is very clear that punishment should be limited and proportionate to the crime committed. In chapter 8, verse 62 of the Holy Qur'an, Allah has said that if your opponents have ill-intent and are planning to harm you, but thereafter decide to desaist and move towards reconciliation, you must immediately accept their gesture and work towards a peaceful resolution, no matter what their motivation is.

This Quranic teaching is a key principle for maintaining international peace and security. In today's world, there are many examples where countries have chosen to develop very aggressive policies in response to the perceived hostility of others. It seems they act upon the principle that 'it is better to destroy them, before they destroy us.' However, Islam teaches that no opportunity for peace should be wasted and so even if there is only a glimmer of hope then you must try and grasp it. In chapter 5, verse 9, Allah the Almighty has proclaimed that the enmity of a nation or people should never incite you to act otherwise than with justice and fairness. Islam teaches that in all circumstances, no matter how difficult, you must remain firmly attached to the principles of justice and integrity. Thus, even in a state of war, justice and fairness are of paramount importance and when a war concludes, the victor must continue to be just and never resort to undue cruelty.

However, in today's world we do not find such high moral standards and levels of integrity; rather, after a war is finished, countries impose sanctions and restrictions that limit the progress of the defeated parties and prevent their nations from attaining true freedom or independence. Such policies are harming international relations and can only ever increase frustrations and have a negative impact.

The truth is that sustainable peace can never be established until there is justice at every level of society. Another important teaching of Islam, which we find in chapter 8, verse 68 of the Holy Qur'an, states that Muslims are not permitted to take prisoners outside of a state of war. Hence, extremist and terrorist groups who are taking prisoners for no reason are acting completely against the teachings of Islam. Indeed, according to reports, they are not just taking prisoners, but are also inflicting the most barbaric cruelties upon their victims.

What these terrorist groups are doing can only be condemned in the strongest possible terms. On the other hand, the Quran teaches that even where prisoners are justifiably taken, it is better to exhibit favour upon them and to release them wherever possible. A golden principle for the establishment of peace is given in chapter 49, verse 10 of the Holy Qur'an, where it says that if there is a dispute between nations or groups, third parties should seek to mediate and to bring about a peaceful resolution to the conflict.

In the event of an agreement, if either party unjustly seeks to subjugate the other and contravenes the negotiated settlement, then the other nations should unite together and use force

if necessary to stop the aggressor. However, once the aggressive party withdraws they should not be humiliated or unduly restricted; rather, they should be permitted to move forward as a free nation and a free society. This principle is of great significance in today's world and in particular for the major powers and international organisations such as the United Nations to act upon. In terms of establishing world peace, an extremely momentous principle, ensuring universal religious freedom, is enshrined in chapter 22, verse 41 of the Holy Qur'an. The Qur'an states that if permission for war was not granted then, in addition to mosques, churches, synagogues, temples and the places of worship of all religions would be in grave danger. Thus, where Allah the Almighty permitted the use of force, it was not just to save Islam, but to save religion itself.

In truth, Islam guarantees the freedom, liberty and protection of the people of all religions. Islam protects the right of every individual to follow his or her own chosen path or belief. I have narrated before you just a few points from the Holy Qur'an, which are the means for fostering unity at all levels of society and in all parts of the world. These are the golden keys to peace that the Holy Qur'an has handed to the people of the world.

These are the teachings which were followed perfectly by the Holy Prophet of Islam صلی اللہ علیہ وسلم and his true companions. And so, in conclusion, I would like to reiterate once again that the world stands in desperate need of peace and security. This is the urgent issue of our time.

All nations and all peoples must come together for the greater good and unite in their efforts to stop all forms of cruelty, persecution and injustice perpetrated in the name of religion or in any other way. This includes the mockery of any religion which can incite frustrations and resentment, and of course, also includes the hateful activities of extremist groups who are falsely justifying their evil acts in the name of religion.

Furthermore, we must be sincere with all nations and seek to help them, so that each and every country can prosper and realise its potential. The jealousies and rivalries that we are seeing are a result of a mad hunger for wealth. In this regard the Holy Qur'an has given a golden principle stating that one should not covet the wealth of others with greed. By following this teaching we can promote world peace.

At every level of society, the requirements of justice must be fulfilled, so that each person, regardless of creed, caste or colour, is able to stand upon his or her own two feet with dignity and honour. Today, we are seeing many first-world countries increasing their investments in the poorer and developing nations.

It is imperative that they act with justice and seek to help and not merely utilise their natural resources and cheap labour forces for their own national gains and profit-making. They should seek to re-invest the majority of what they earn in those countries and use the wealth to help the local people develop and to flourish.

If the developed countries act in this way, it will not just be of benefit to the poorer nations but will prove mutually beneficial. It will increase trust and confidence and remove frustrations that are building up. It will eradicate the impression that the wealthy nations care only for themselves and desire to unjustly derive benefit from the resources of the weak and poor. Furthermore, it will be a means of improving the local economies and so in turn will elevate the world's economy and financial health.

Most certainly, it would be a means of establishing a sense of global community, compassion and humanity. And above all it will be the foundations for true peace in the world. If we do not pay heed to this then the state of today's world peace will lead to the outbreak of a disastrous world war whose repercussion will be felt for generations to come and consequently our generations won't forgive us for this.

With these words, I would now like to take your leave. May Allah enable for true peace to emerge in the world. Thank you very much.

Political Peace at the National and International Level

By Hadhrat Mirza Tahir Ahmad(ra)



Part 2

Divided Loyalties between the State and the Religion

There is no contradiction between the word of God and act of God. There is no clash between loyalty to one's state and religion in Islam. But this question does not relate to Islam alone.

There are many episodes in human history where many an established state was confronted with this question.

The Roman Empire, particularly, during the first three centuries of the Christian period, blamed Christianity for split loyalties between the Empire and Christianity. This allegation from the state resulted in extremely barbaric and inhumane persecution of early Christians in their homes for the alleged crime of treason and disloyalty to the Emperor.

Such struggle between the Church and the state has always been an important factor in shaping European history. Napoleon Bonaparte, for instance, blamed Roman Catholicism for divided loyalties and asserted that the first loyalty would be to the French people and the government of France and no Vatican Pope would be permitted to govern the affairs of Roman Catholics in France nor would Roman Catholicism be permitted to interfere in the affairs of the state.

In recent history, my own community, the Ahmadi Muslims, in Pakistan faced serious problems on similar grounds. As the influence of medievalist clergy began to rise under the patronage of General Muhammad Zia-ul-Haq, the longest ruling military dictator of Pakistan, Ahmadis became increasingly popular victims of this age-old accusation of divided loyalties. The Government of Pakistan under General Zia even proceeded to issue a sort of White Paper against Ahmadis proclaiming that Ahmadis were neither loyal to Islam nor to the state of Pakistan. It was the same spirit of madness possessing new subjects. The wine remains the same though the goblets have changed. More recently, during the notorious Salman Rushdie affair, Muslims in Britain and many parts of Europe faced a similar problem of being accused of possessing divided loyalties. Although its intensity did not reach a fever pitch, yet the potent damage it poses to intercommunity relations should not be under-estimated.

Should Religion Have Exclusive Legislative Authority?

It is a universal phenomenon, therefore, which has never been seriously investigated. Neither politicians nor religious leaders have ever resolved the thin blue dividing line between religion and the state.

As far as the Christians are concerned, this issue should have stood resolved once for all when Jesus عليه‌السلام, gave his historic reply to the Pharisees: Then he said to them: Pay back, therefore, Caesar's things to Caesar, but God's things to God.

These few words are profoundly rich with wisdom; all that need be said has been.

Religion and statecraft are two of the many wheels of the wagon of society. It is, in reality, irrelevant whether there are two, four and eight wheels as long as they keep their orientation correct and revolve within their orbits. There can be no question of mutual conflict or confrontation.

In total agreement with its earlier Divine teachings, the Holy Quran elaborates this theme by clearly

demarcating the sphere of activities of each component of society. It will be over-simplifying the matter if one conceives that there is no meeting point or common ground, which religion and the state share with each other. They do indeed overlap, but only in a spirit of cooperation with each other. There is no intent to monopolise.

For instance, a large part of moral education in each religion becomes an integral part of legislation in every state of the world. In some states, it may constitute a small part; in others a relatively larger part of the law. The penalties prescribed may be mild or harsh but religious disapprovals against many crimes, which are penalised, are always traceable without reference to religion. Though they may be in disagreement with many secular laws, yet, as far as people belonging to different religions are concerned, they seldom choose to come in confrontation with the established government on such issues.

This applies not only to Muslims or Christians but to all religions of the world equally as well. Of course, the pure Hindu laws of Manusmarti are at complete variance with the secular rule of political governments in India. Yet, somehow, people seem to live in a state of compromise.

If religious law were invoked seriously against the prevailing political systems in different countries, the world would most certainly turn into a blood bath. But fortunately for man, this is not so.

As far as Islam is concerned, there should be no such problem because the ultimate and unyielding principle propounded by Islam in this regard is the principle of absolute justice. This principle remains central and fundamental to all forms of governments which claim to be Islamic in spirit.

Alas! This most pivotal point in understanding the Islamic concept of statecraft is little, if at all, understood by the political thinkers in Islam. They fail to make a distinction between the application of the common law relating to crimes, which are universal in nature and without any religious bearing, and such crimes as are specific to certain injunctions of that religion. Therefore, only adherents of such religions are liable for prosecution.

These two categories are not clearly defined. There is a fair size of grey area where common crimes can have religious or moral bearing as well as rank as offences against accepted human norms. For instance, the act of stealing is a crime varying in degrees of condemnation and prescribed punishment. Similarly, there is the question of murder, drinking and public disorder, which are partially or wholly forbidden by many religions. Some religions have prescribed specific punishments for these offences.

The question then arises as to how a state should dispense with such crimes. This question raises further the question of whether Islam at all gives a clear-cut and well-defined formula for a Muslim government and for a non-Muslim government to adopt. If a Muslim government has been defined as such in Islam, then other very important questions will be raised e.g. the validity of any state considering itself under some specific religious instruction and imposing that religion's teachings upon all its citizens irrespective of whether or not they belong to that religion.

Religions have a duty to draw the attention of the legislature to moral issues. It is not necessary that all legislation be placed under the jurisdiction of religions.

With so many different sects and shades of varying beliefs between one sect and another and one religion and another, nothing short of total confusion and anarchy would be the result. Take for instance the punishment for alcohol. Although it is forbidden in the Holy Quran, there is no punishment specified by the Quran itself. Reliance is placed on some traditions, which are challenged by various schools of jurisprudence. In one locality or country, the punishment would be one thing and completely another elsewhere. Ignorance of the law would be rampant. What holds true for Islam is also true for other faiths. The Talmudic law would be totally impractical. The same can be said about Christianity.

A believer of any religion can practise his beliefs even under a secular law. He can abide by truth without any state law interfering with his ability to speak the truth. He can observe his Prayers and perform his acts of worship without the need of a specific law being passed by the state to permit him to do so.

This question can also be examined from another interesting angle. If Islam agrees with the question of a Muslim government in countries where Muslims are in the majority, then by the same

token of absolute justice, Islam must concede the right to other governments to govern the countries according to the dictates of the religion of the majority. Therefore, in the next-door neighbour, India, Pakistan will have to concede Hindu law for all Indian citizens. That being so it will indeed be a very tragic day for more than one hundred million Indian Muslims who would lose all their rights to honourable survival in India. Again, if India is to be ruled by Manusmarti, why should the state of Israel be denied the right to rule the Jews as well as the Gentiles by the law of Talmud? If this happens, life would become extremely miserable not only for the people of Israel but also a large number of Jews themselves.

But this concept of different religious states in different countries can only have a valid place in Islam if it propounds that in countries with a Muslim majority, Islamic Shariah must prevail by force of law. This will again create a universally paradoxic situation because on the one hand, in the name of absolute justice, all states will be provided with the right to impose upon its people the law of the majority religion. On the other hand, each act of the religious minority in the countries of the world would be brought under the severe rule of a religion in which they do not believe. This will be an affront to the very concept of absolute justice.

This dilemma has neither been addressed nor attempted to be resolved by the proponents of Islamic law in the so-called Muslim states. According to my understanding of Islamic teachings, all states should be run on the same principle of absolute justice and as such every state becomes a Muslim state.

In view of these arguments and the over-riding concept of there being no compulsion in matters of faith, religion does not need to be the predominant legislative authority in the political affairs of a state.

Islamic Statecraft

My study has unambiguously revealed to me that the Holy Quran deals with the subject of government without making any distinction whatsoever between a Muslim and a non-Muslim state.

The instructions on how a state should be run are common to humanity though it is the believers who are primarily addressed in the Holy Quran. The Holy Quran speaks of statecraft equally applicable to Hindus, Sikhs, Buddhists, Confucians, Christians, Jews and Muslims etc. The essence of this instruction is contained in the verse quoted earlier and other similar verses, which we quote now.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتّٰى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِيٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no, by thy Lord, they will not truly believe until they make thee judge in all that is in dispute between them and they find not in their hearts any demur concerning that which thou decidest and submit with full submission. (Ch.4: Al-Nisa:66)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰٓى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَ الْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَا ۗ فَلَا تَتَّبِعُوا الْهَوٰٓى اَنْ تَعْدِلُوْا ۚ وَ اِنْ تَلْوٗٓا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا

O ye who believe, be strict in observing justice and bear witness only for the sake of Allah, even if it be against your ownselves or against parents or kindred. Whether the person be rich or poor. In either case, Allah is more regardful of him than you could be. Therefore, follow not vain desires so that you may act equitably. And if you conceal the truth or evade it, then remember that Allah is well aware of that which you do. (Ch.4; Al-Nisa: 136)

The traditions of the Holy Prophet (saw) of Islam are very clear on this subject. He holds every ruler and anyone in authority over another, in the way he treats his subjects or those under his authority, as being directly answerable to God. But since these discussions have already been exhausted earlier, we need not discuss them further.

The substance of this study is that Islam propounds a completely neutral central government in which the matters of statecraft are common and equally applicable to all subjects of the state and religious differences are allowed to play no part therein.

Islam most certainly admonishes Muslims to follow the rule of the law in all worldly matters.
Please insert Aiat

وَاَطِيْعُوا الرَّسُوْلَ وَاُولِى الْاَمْرِ مِنْكُمْ ۚ فَاِنْ تَنَازَعْتُمْ فِىْ شَىْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۗ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا

O ye who believe, obey Allah and obey His Messenger and those who are in authority among you. Then if you differ in anything refer it to Allah and His Messenger if you are believers in Allah Political Peace 243 and the Last Day. That is the best and most commendable in the end. (CH. 4: Al-Nisa: 60)

But as far as relations between man and God are concerned, it is an area exclusive to religion and the state has no right to interfere. There is total freedom of mind and heart in the affairs of belief and profession of faith. It is a fundamental right of man not only to believe in anything, which he so pleases, but also to worship God or idols as dictated by his religion or pagan belief.

According to Islam, therefore, religion has no right to interfere in areas exclusive to the state nor has the state any right to interfere in areas commonly shared by them. Rights and responsibilities are so clearly defined in Islam that any question of a clash is obviated. Many verses relating to this subject have already been quoted in the section dealing with religious peace.

Unfortunately, there is a tendency among many secular states to sometimes extend the domain of secularisation beyond its natural borders. The same is true of theocratic states or states unduly influenced by a religious hierarchy.

Though one may not sympathise with them, one can understand to a degree the lopsided views of states governed by religious fanatics. But when one observes such an immature attitude in the so-called advanced and broad-minded people of secular countries, it is hard to believe. This is not the only thing difficult to understand in the political behaviour of man.

As long as politics remains rigidly wedded to national interest and contributes to its philosophy, there can be no such thing as absolute morality. As long as political attitudes are governed by national prejudices and truth, honesty, justice and fair play are discarded whenever they clash with the perceived national interest, and as long as this remains the definition of loyalty to one's state, the political behaviour of man will remain dubious, controversial and ever paradoxical.

The Holy Quran mentions the responsibilities of government and people. Some of these responsibilities have been mentioned in the earlier sections of this lecture—the provision of food, clothing, shelter and the basic needs of its citizens; the principles of international aid; answerability to both the government and the people; their interplay; absolute justice; and sensibility to the problems of the people so that they do not have to raise their voice in demand of their rights.

In a true Islamic system of government, it is the responsibility of the government to be watchful so that people do not have to resort to strikes, industrial strife, demonstration, sabotage or cause of complaint, to get their rights. Let us turn briefly to some other responsibilities. The Holy Quran states:

وَاِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ اِلَيْهِمْ عَلٰى سَوَآءٍ ؕ
اِنَّ اللّٰهَ لَا يُحِبُّ الْخَآئِنِيْنَ

If thou apprehend treachery from the people who have made a pact with thee, terminate the pact and their covenant with equity in a manner that should occasion no prejudice. Surely, Allah loves not the treacherous. (Ch.8: Al-Afal: 59)

Those who govern may not govern in a manner so as to promote disorder, chaos, suffering and pain but should work diligently and effectively so as to establish peace in every sphere of society.

اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَيَكْشِفُ السُّوْٓءَ وَيَجْعَلُكُمْ
خُلَفَآءَ الْاَرْضِ ؕ ءَ اِلٰهٌ مَّعَ اللّٰهِ ؕ قَلِيْلًا مَّا تَذَكَّرُوْنَ

Or, Who responds to the afflicted person when he calls upon Him, and removes the affliction, and will make you inheritors of the earth? Then, is there a god beside Allah? Little is it that you heed. (Ch.27 Al-Namal: 63)

International Relations; Principle of Absolute Justice Equally Applicable to All

Even the politicians and the statesmen of today stand in need of Islamic teachings. It is a faith whose cornerstone in international affairs is absolute justice.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ز
وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ؕ اِعْدِلُوْا قف
هُوَ اَقْرَبُ لِلتَّقْوٰى وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ

O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do. (Ch.5 Al-Maidah: 9)

I cannot claim to have read everything about all major religions of the world but neither am I entirely ignorant of their teachings. During my studies, however, I have failed to find a similar injunction as the verse under discussion in their scriptures. Even the mention of international relations is rare. If a similar teaching is also found in another religion, then let me assure you that Islam is in full agreement with that teaching for therein lies the key to world peace.

The world at large is worried today at the future prospects of world peace. The momentous and epoch-making changes in the socialist world and the improving relationship of the superpowers offer a glimmer of hope. The world is in an exultant mood. The general consensus of opinion amongst leading politicians seems to be extremely optimistic, even euphoric, at the likely outcome of the momentous revolutionary changes we are witnessing today.

The West, in particular, seems to be over confident and jubilant. It is becoming increasingly difficult for the Americans to suppress their jubilation at what they consider to be a grand slam victory over the communist hemisphere, a victory viewed by some as good over evil and of right over wrong.

The Role of the United Nations Organisation

Of the many debates raging around the future prospects of world peace as a result of the recent events, one in particular needs special mention. It relates to the role that the United Nations Organisation is going to play in being able to secure and maintain (i.e. make and keep) world peace far more effectively than ever before.

With the cold war between the two super-giants coming to an end, it is said that there is a fair chance of closing the gap between their hitherto divergent outlooks: less veto in the Security Council's sessions, it seems, and more united decisions on how global problems should be resolved. This may present a completely new look to the Security Council of the future.

The only snag so far is the danger of China playing the odd-man out, but in view of China's immensely complicated economic and political problems; it should not be impossible to convince China of the advantages of agreement.

Whether this dream comes true or not is beside the point. Given that the Security Council as well as the United Nations emerged as the most powerful political instrument to influence the events of the globe and coerce smaller nations to submit to the supreme will of the nations of the world, such a scenario was inconceivable prior to the tumbling of the Berlin Wall. But the question remains, nay, it looms larger on the political horizon than ever before, whether or not the United Nations in its new role of combined judicial and executive powers of such enormous proportion, will be actually able to achieve global peace?

I beg to be excused if I may sound over-pessimistic, but my answer to this question is a very apologetic, 'No'. The issue of war and peace in the world does not only hang by the thread of superpower relationships. It is a deep and complex question with its roots embedded in the political philosophies and moral attitudes of the nations of the world.

Moreover, economic disparity and the widening gap between the haves and have-nots of the world are bound to play an important role in the future events of the world. Some effects have already been discussed in the previous section of this address. Unless the principle of absolute justice in the economic relationship between countries is accepted and strictly adhered to and unfair market practices which exploit the resources of the poor are removed by and for all members of the United Nations, no peace can ever be guaranteed or even visualised for the nations of the world. As long as the relationship of the United Nations Organisation with its individual member states is not more clearly defined than at present, the prospects of world peace will remain bleak.

There is a need to devise some measure to prevent governments from being cruel to their own subjects. Some instrument has to be made available to the United Nations to justly fight injustice wherever it prevails. Till then, one cannot dream of peace for the world.

How far the United Nations can interfere with the so-called internal affairs of a country is a very sensitive question and yet vital to the attainment of world peace. But if, in the final analysis, the policy of the United Nations is not governed by

the principle of absolute justice, and different standards are applied to individual nations, then providing greater leverage to the United Nations Organisations to interfere in the internal affairs of a state may create more problems than it can resolve. Therefore, this issue requires a thorough, cool and detached study.

What has happened so far is simply that the Soviet Union and Eastern bloc countries have been compelled to confess the failure of scientific socialist philosophies in improving the quality of life in the Soviet Union and her neighbouring East European countries. This has created great confusion.

The fog is yet to clear before we can see the shape of things to be. Will it be a total defeat for scientific socialism followed by a mad rush back to capitalism in its entirety or will there be new experimentation with mixed economies? Will there be a complete breakdown of strict central control by totalitarian governments or will the totalitarian control itself break down into pieces resulting in a near state of anarchy? Or, will there be a gradual transition into totalitarian state control to a new compromised system of give and take between the state and individual so that, with the passage of time, civil liberties are progressively introduced and fundamental human rights restored?

It is important to wait for the outcome of a new struggle between Mr Gorbachev's ideas of perestroika and glasnost on the one hand and the attitude of the strict orthodox in the communist hierarchy. To the best of my knowledge, most of the benefits in the USSR's classless society are mutually shared by the party hierarchy, civil service and the defence forces. The vital question is what role are they going to play at this critical nascent stage of the bloodless counter-revolution, which is now taking shape?

This and similar questions have to be answered before one can reasonably visualise the impact of these changes on the prospects of world peace.

Merely a detente between the two superpowers in itself does not bring any hope of peace. On the contrary it invokes many phantoms of lurking dangers for the Third World countries in particular. It was the mistrust prevailing between the two superpowers and their jealousies, which, in fact, provided a sort of canopy for weaker nations. Also, it was the ability of the weaker nations to change sides and allegiances from the West to East or vice versa which gave them a small measure of manoeuvrability and bargaining power. But this is no longer so. What hope can these weaker nations entertain now to survive respectably as independent nations in the future? The thought at this stage shifts to the UNO—a bastion of peace and the only torch of hope for the establishment of a new world order. At least, one wishes it was so. However, upon a closer critical examination, a completely bleak, oppressive and even threatening picture emerges.

In the newly emerging balance of power, will not the United Nations be practically governed by only one superpower? This presents the smaller and weaker nations no chance to escape the inevitable fate of hunted animals.

The present United Nations has proved again and again to be a powerful organisation working not for justice but for the political ends of whichever nation has the greatest lobbying power. The concept of right and wrong has never played a part in the decision making process of the United Nations in our recent memory nor in the present set up can it play a meaningful role in the future. Politics and diplomacy are too deeply and inextricably rooted in the soil of modern politics to leave any room for absolute justice to take root and be given a fair chance of survival. It is a hard and bitter fact, which no man with respect for truth can deny, that this great and awesome institution has been reduced to an arena of intricate diplomatic activities, lobbying, secret paramours and power struggles, all carried out in the name of world peace.

According to the Holy Quran, therefore, what the world needs is an institution, which sets itself the task of establishing justice. Without absolute justice, no peace is conceivable. One can wage wars in protestation in the name of peace, stifle conscience and still dissent for the purported aim of establishing peace, but all that one can achieve is death but not peace.

Alas! Few among the great politicians of the world understand the difference between death and

peace. Death is borne out of inequity, tyranny and persecution by the mighty. Peace is the child of justice.

The Holy Quran often speaks of peace but always in relation to justice. Peace is oft-mentioned as conditional to the dispensation of justice.
In a situation erupting into belligerence and active hostility between two Muslim individuals or nations, the Holy Quran has this to propose:
Please insert Aiat

In case two parties among the believers, be they individuals or nations, fight each other, bring about reconciliation between them. If, however, one of them persists in belligerence and transgresses against the other, bring your collective might to bear upon the one that transgresses to force him until he agrees that his dispute be resolved in accordance with the word of Allah. Then if both parties having so submitted, effect reconciliation between them and make them resolve their dispute with equity and We advise that you must exercise absolute justice, act justly. Remember, Allah loves the just. All believers are brothers, so make peace between your brothers and be mindful of your duty to Allah that you may be shown mercy. (Ch.49 Al-Hujurrat: 10-11)

In the above verse, non-Muslims are not mentioned for the obvious reason that they cannot be expected to submit to the teachings of the Quran. Yet, the verse serves as an excellent model for the whole world to follow.

While the eyes of the world are turning to the United Nations and the Security Council in the hope that it will acquire a more active, wider and meaningful role in resolving international disputes and thus transforming the world into a more secure, safe and peaceful abode, there is very little in the past record of the performance of the United Nations to give credence to this wishful thinking. A world arena of lobbying, intrigue, intense diplomatic activity aimed at formation of pressure groups and attempts to gain an upper hand over one's opponents by any means available, where scruples have no part to play and human conscience is barred entry, may of course be called a House of Nations even though in conflict and disarray. But it would be an irony to call such a house a House of United Nations. If that be the concept of unity, I for one would much rather risk survival in a community of Nations which are disunited but united in truth and justice.

The will to muster power to crush adversaries and still the voice of dissent is a most vital question which every nation must address and resolve. One wonders with a deep sense of sorrow as to how long the member nations of this august House would continue to shut their eyes and refuse to open their minds to the dangers inherent in the style in which the affairs of nations are run. World peace hangs precariously on the string of a feeble hope that justice will prevail and justice will be done.

Continuation from Page 4

and who was to invite people to partake of the heavenly banquet, and whose advent had been foretold by the Holy Prophet صلى الله عليه وسلم thirteen hundred years in advance, was none other than myself. Divine revelation was vouchsafed to me so clearly and so continuously that it left no room for doubt. Every word of such revelations found its firm place in my heart like an iron nail. These revelations were replete with grand prophecies which were most clearly fulfilled. Their regularity, number and miraculous power compelled me to affirm that they were the words of the One God Who is without associate and Who revealed the Holy Qur'an. I do not mention the Torah and the Gospels in this context because the Torah and the Gospels have been so corrupted at the hands of their followers that they can no longer be described as the Word of God. In short, the revelation of God that descended upon me is so certain and absolute that through it I found my God. That revelation not only carried with it full certainty through heavenly signs contained therein but every portion of it—when put before the Word of God Almighty contained in the Holy Qur'an—proved to be in full accord with it. Heavenly signs came down like rain to confirm its truth. [Tadhkirat-us-Shahadatain, Ruhani Khaza'in, vol. 20, pp. 3-4]

An outline of Early Islamic History

by N. R. A. G. Soofi

Part I

Fourteen hundred years ago the world lay in utter moral darkness. Christians ruled in Europe and they ruled indifferently. They believed in Jesus, called him the son of God and worshipped him as they do now. Their kings and cardinals fought one another. They were often very cruel. The priests were held in great honour. They were often very ignorant and cruel. The entire continent was in the depth of darkness. The muses of Greece reposed in sleep and the splendour of mighty Rome shone only through a life of lustrous depravity. Africans were in a pitiable plight. The Northern regions of Africa groaned under a harsh Roman rule. The Church was a house divided because of the ill-treatment of native Africans by the ruling Christian minority. The southern regions of the continent were in the grip of naked barbarism.

The Jews had become neglectful of religious duties and callous to one another. They were bitter enemies of the Christians who paid them back in the same coin.

The Indians were no better. They had millions of gods. They were cut up into four castes. The Brahmans, the highest cast, were the priests, the Rajputs, the second highest, were the rulers. The Shudars who came last were sweepers and scavengers and could not share food or drink with the other castes.

The Chinese worshipped their dead, adored the Budha and many many minor deities.

Arabs

The Romans were in power in Europe. Persia was a great Empire. Both Romans and Persians were rich nations. They were ruled by great kings and generals. Between these two big states lay the vast sandy deserts of Arabia. The Arabs were a wild people. They had no king and no central authority. They were divided into many tribes, who knew no law but the law of vendetta. They worshipped stars and stones.

The climate of Arabia was dry and hot in summer, and dry and cold in winter. There were no rains. They people were poor and ever in search of water. They would, therefore, travel from one place to another. They had no brick houses and lived in tents. They could thus move easily about with their families. Wild life had made them brave and warlike. They had short tempers but long memories. They were, therefore, quick to quarrel but slow in making peace. They loved women and were ever at war with one another over one thing or the other. They also fought for water-rights.

The quarrels of the Arabs were over petty causes but were yet bloody and long. It is said that once a man saw a bird lay eggs in its nest. Passing by, he promised to look after it. Next day he saw two shattered eggs lying near about. A camel was grazing not far away. The man guessed that the camel must have disturbed the nest. He went to the keeper of the camel and told him to stay away from the tree. But the owner of the camel only laughed at him. The man was so angry that he killed the camel there and then. This small matter led to a bloody fight. First the families of the two and later their tribes went to war. The war lasted for forty years.

Arabs had no schools and no books. Except for a few, no one knew how to read and write. Sons, horses and poets were greatly prized among them. The birth of a daughter brought on great grief. Some of them buried their female children alive.

The Arabs were very loyal to their tribes. They kept slaves and were proud of their families. They were cruel in war and had no mercy for the enemy, not even for women and children. But they were very brave. They had no fear of death and were kind to strangers.

Abraham

Four thousand years ago, the Prophet Abraham came from Egypt to Arabia. He brought his wife Hajira and child Ismail with him to a desolate place where Mecca now stands. God had commanded him to leave the two in the deserts. Abraham gave his wife and child some dates and some water and left them in the care of God. The scanty rations were soon finished. The child Ismail was thirsty but there was no sign of water anywhere around. Seven times Hajira ran between the two hills, Safa and Marva. She found no water. Then lifting her eyes to the sky, she prayed to God. Soon a voice spoke, "God has heard thee." She hurried back to the child. There she saw a spring of water close by his feet. The two were saved. Hajira thanked God for His great mercy. Soon Banu Jurham, an Arab tribe settled on the spot. When Ismail grew up, he took a girl of this tribe for his wife.

Call to Hajj Pilgrimage

Abraham used to visit Hajira and Ismail often. Together, the son and the father raised the walls and laid the roof of the Holy House, the Kaaba. When the house of God was ready, Abraham prayed to the Lord to look after his child and his children's children and great-grand children. He begged of Him to make them all His loyal servants. He also begged of Him to raise among them the Great Prophet and feed them with fruits. Then God ordered Abraham to call men to Hajj (pilgrimage) every year to the Kaaba. As time passed, Ismail's children and their children grew in numbers. Their city, Mecca, became a big centre. People would come from every part of Arabia for Hajj. Ismail's children were later known as Quresh. They were the keepers of the Holy Kaaba. They became rich and powerful. But in course of time, Arabs gave up the worship of one true God. They began instead to worship images. They kept their 360 tribal idols in the Holy House. The Quresh prayed to Hubal, a deity made of stone. The Quresh were much feared by their neighbours. It did not make them any better than the other Arabs. In fact, they were most forward in evil ways. They drank like fish and danced and had many wives. They even kept their widowed step-mothers as concubines.

Abraha attacks Mecca

Abraha, the Governor of Yemen, wanted to break the power of Mecca. He wished to set up another Kaaba. He came with a large army to Mecca to pull down the Holy House. His men seized some camels of Abdul Muttalib, a Chief of the Quresh. Abdul Muttalib sought an interview with Abraha. He asked him to return his camels. Abraha gave back the camels but said,

"Abdul Muttalib, you seem to care more for your camels than for the Holy House!".

Abdul Muttalib replied:

"I am the master of the camels only. There is a Master of the Holy House. He would take care of it."

Abraha became incensed at this retort and said, "I will see how this master of the House stops me." He at once prepared to demolish the Holy House. But his elephant would not move. Abraha's men died of plague or epidemic of smallpox and then the birds struck the pieces of the dead bodies with stones as birds do with large pieces of meat. The year is known as "the Year of the Elephant".

Birth of Muhammad

Soon after the Year of the Elephant, Abdul Muttalib lost his young son Abdullah. His grief was great. Abdullah's widow saw in a dream that a light had come out of her body and spread all over the world. She gave birth to a son, six months after her husband's death. Abdul Muttalib was beside himself with joy. They named the boy Muhammad. First nurse Sawaiba suckled him. Later, he was turned over to nurse Halima. The child lived among Banu Hawazin, the tribe of Halima, until he was four years old. Halima was a

poor woman. When she took the baby Muhammad to her home, the family's luck suddenly changed. Halima loved Muhammad and Muhammad loved her. In later life he never forgot what he owed to his foster-mother. When Muhammad was six years old, his mother also died. Then his grandfather took him in his care. But Muhammad was hardly eight years of age when old Abdul Muttalib also passed away. Now Muhammad was looked after by Abu Talib, an elderly uncle. Muhammad was a quiet and well-behaved boy. His uncle loved him dearly. Muhammad was equally fond of the uncle. When Muhammad was twelve years old, Abu Talib made ready to go to Syria for trade. Muhammad wept so bitterly that Abu Talib was moved to take him along.

Muhammad was a young man now and in trade. This took him to many places, to Syria, Yemen and Bahrin [Bahrain]. He was honest and straight-forward in his dealings. The people of Mecca called him the "truthful" and "the trusty". Muhammad worked for a good lady name Khadija. She was a widow. Muhammad worked hard, was upright and intelligent. There was much profit every time he went out to sell her merchandise. The lady Khadija later offered her hand in marriage to Muhammad. She gave birth to seven children, three boys and four girls. All died early except the renowned daughter Fatima.

Young Peace-Maker

When Muhammad was over thirty, a dispute arose among the Quresh. The House of God (the Kaaba) was being re-built. First the work went on smoothly. But when time came for the sacred Black Stone to be put in its place, everyone wanted to have the honour for himself and his family. They were ready to fight and kill. They work had to be stopped. But it could not be stopped indefinitely. One day they assembled at the site and agreed to make their judge the man who should be the first to come to the Holy House next morning. They waited. Then they saw Muhammad coming. They cried with one voice,

"Here comes the Truthful, the Trusted."
They made him the judge. Muhammad spread out his sheet. He placed the Black Stone in it. He then asked the heads of the assembled tribes to hold the corners of the sheet and raise it. They did as were told. Then taking the stone in his hands, he put it in position. The matter ended happily.

Muhammad was well-to-do now, but Abu Talib was poor. Muhammad wanted to help his good uncle. He took his young cousin Ali home. Another uncle Abbas took Jafar, the younger brother of Ali under his care. Muhammad had very gentle ways with the people of his town though he did not mix much with them. He had a few intimate friends. One was Abu Bakr, the other was Hakim bin Hizam. Both were men of good habits and respected for their integrity. Muhammad was given very much to prayer and meditation. He would very often retire to a cave in a hill outside the town, staying there for days.

Call to Prophethood

It was a Monday of the month of Ramdhan. Muhammad was in prayer in the cave Hira. Suddenly an angel appeared before him and asked him to "Read out." Muhammad replied, "I cannot". The angel then took hold of him in a tight embrace. Again, he asked him to read out. The answer was the same. Then he embraced him a second time and then a third time and said.

"Read out in the name of thy Lord who created man from a blood clot. Read out and thy Lord is of great honour. He taught with the pen, taught man what he knew not."

After this the angel disappeared. Muhammad was over awed. With trembling heart, he went home. He asked the lady Khadija to cover him up. When she did as was asked, he told her of his strange experience. He said that he was in mighty fear.
The good lady replied,

"Fear not, be happy, God will not cause you any harm. For, you are kind to relations. You speak the truth, you bear the burdens of others. You possess virtues that have become lost. You respect your guests and you help all people in all right things."
But Muhammad was not at ease. One day as he

was returning home from the cave Hira, he heard a voice calling him. When he looked around, he had the vision of the same angel sitting on a chair perched high between the earth and the heavens. Muhammad was alarmed. So, he hurried home. Again, he asked his wife to cover him up. Then he heard a mighty voice commanding him to stand up, give glory to the Lord and warn all men. From that day on he heard the voice very often.

Early Converts

He now knew that he had been raised as a Prophet. He started in earnest his great work of calling men to the One True God, the Lord of the Heavens and Earth. First, he worked quietly among his friends and relations. His wife, the good lady Khadija, was the first to believe him. Among his friends Abu Bakr, among his relations Ali and among slaves Zaid readily accepted him. Abu Bakr was a wise man and highly respected by the people of Mecca. Ali was a boy of eleven and Zaid was the Prophet's freed slave. Five more joined the new faith through the efforts of Abu Bakr. They were Usman bin Affan, Abdur Rehman bin Auf, Saad bin Abu Viqas, Zubair bin al Awam and Talib bin Ubaidullah. In a short time, more were added to the list. Their names are: Abu Ubaida bin al Jarrah, Abdullah bin Jahsh, Ubaidullah bin Jahsh, Abu Salma bin Abu Asad, Abu Hafiza bin Utba, Abdullah bin Masood, Saeed bin Zaid, Usman bin Mazoon, and Bilal the Abyssinian. Umm-e-Fazal, wife of Abbas, Asma, daughter of Abu Bakr and Fatima bin Khattab were the only ladies beside Khadija, who were the first to believe. Most of the men were either slaves or poor.

The religion the Prophet taught was simple. The believers were asked to say,

"There is no God but Allah. He has no partner and Muhammad is His Prophet."

They were required to obey the Prophet in all good things.

Relations Rebuff

It was the fourth year of the Prophet's call when God commanded him to warn his relations. The Prophet went straight to the top of Mount Safa. He called every clan of the Quresh by name. When they were assembled he said,

"If I tell you that a big army is in wait for you behind this hill, would you believe me?"

They all said, "Yes, because you have spoken the truth always."

The prophet then said, "I warn you of the anger of God. Believe in Allah so that you may be saved." They laughed at him and walked away.

One day the Prophet asked Ali to call all their relations to a meal. When they were assembled, the Prophet صلی اللہ علیہ وسلم addressed them thus,

"O children of Abdul Muttalib, I have come to you with a great thing. Nobody brought a greater good for his people. I invite you to God. If you believe me, you will have the best of this life and of the life after death. Now which of you will help me?"
They all laughed except Ali. Ali said, "I will be with you."

And he was with the Prophet till the end. From that day Islam was the talk of the town.

The prophet now began to call men to God openly. Muslims used to meet in a house called Dar-ul-Islam. They would pray and learn their new duties. Others would also come there to hear the Prophet. For three years this centre remained open to all new comers. Many more believed and became Muslims. They were Masab bin Omair, Abdullah bin Umme Maktum, Zaid bin Khattab, Jafar bin Abi-Talib, Omar bin Yaseer, Abu Moosa al Ashari.

Meccans Get Angry

The Quresh had made fun of the Prophet. But, as time went on, they began to fear Islam. They therefore decided to use force. Their chief leaders were Abu Jahl, Abu Lahb, Ommaiya bin Khalf and al Nazar bin Haris. First, they tried to win

over Abu Talib, the uncle of the Prophet. They asked him to give up Muhammad. Abu Talib told the Prophet that the Quresh were very angry with him. The Prophet replied,

"By God if they placed the sun on my right hand and the moon on my left hand, I will not give up my mission."

As the Prophet started to depart, Abu Talib called him back. He was in tears. He said,

"Go ahead, nephew, I am with you as long as I live."

Abu Talib then told Quresh to do what they pleased, he would stand by his nephew.

Converts Persecuted

The Quresh then decided to punish the Muslims. Hakim bin Abila, the uncle of Usman bin Affan, tied him with a rope and beat him up. An uncle of Zubair bin al-Awam wrapped up his nephew in a mat and smoked him through his nose. Saeed bin Zaid and Labina, a slave girl, were beaten up by Omar bin al-Khattab. Abu Jahl beat Zinnira, another slave woman. The Quresh often used to hit Suhail bin Sanan. Bilal was a slave of Omaiyya bin Khalf. His master would order him to lie on hot sand. He could then cover his naked body with burning hot stones and drag him in the street. The Quresh did not stop at that. They made Khabab bin Alarat lie on coal fire. Abu Jahl speared old lady Samiya to death. Muslims bore their troubles patiently. They remained calm. Their faith in God and His Prophet was firm.

Muslims Advised Patience

When the Hajj was drawing near, the Quresh had a new fear, the fear that the tribes coming to Mecca from outside would learn of the Prophet. They would want to know about him and his new religion. After a long debate among themselves, the Quresh decided to tell them that Muhammad was a sorcerer. Every child of Mecca was taught to repeat this lie. At the same time, the Quresh set ruffians upon the Prophet, to hurl abuse at him and say dirty things to his face. At times they would stone his house. Once the Prophet was praying in the Holy Kaaba, when Utba bin Abi Moit took off his mantle and tried to garrote the Prophet. Abu Bakr intervened. He said to Quresh,

"Would you kill a man because he says Allah is the only God?"

At another time, when the Quresh got around the Prophet in the Holy Kaaba with the intent to do him bodily harm, Harith bin Abi Halla came to his help. Harith was killed instantly.

In short, Muslims were shown no mercy. The Quresh were after their blood. This was too much for the believers. Once Abdur Rahman bin Auf and a few others requested the Prophet to permit them to fight back the Quresh. The Prophet said, "I have been commanded to forgive. Fight not therefore."

Dutiful companions of the good Prophet obeyed and remained patient as before.

Migrate to Abyssinia

But the Prophet was in deep grief. He was distressed on account of the sad plight of Muslims. He advised some to depart for Abyssinia. The Prophet told them that they would find peace there. Many Muslims left Mecca. Among them were Jafar bin Abi Talib, Uthman bin Affan and his wife Rukkiya, a daughter of the Prophet, Zubair bin al-Awam, Abdur Rahman bin Auf, Mazhar bin Umair, Abu Salma bin Abdul Asad, Abu Hazifa, Abu Salma bin and Uthman bin Mazoon. Most of them commanded respect among the Meccans before joining the ranks of Islam. But now things had changed. They lived happily in Abyssinia. Soon some more followed them.

Negus Offers Protection

In all one hundred Muslims went over to seek asylum with the Negus. The Quresh of Mecca were angry at this. They sent two men, Amar bin Alas and Abdullah bin Rabi, with presents to the King of Abyssinia. Addressing the monarch, they said,

"O King, some fools of our town have given up the religion of their fathers. They have started a

new faith, which is also against your faith. They have made trouble in their own land. Some of them have come to your country. We beg of you to send them back with us."

The Negus summoned the Muslims to his court and asked them what they had to say. Jafar, their leader, said,

"O King, we were ignorant. We worshipped idols. We had evil ways. We were bad to our relations and neighbours. The hand of the strong among us was heavy on the weak. God raised a Prophet among us. We knew well that he was an honest and a man of truth. He taught us to worship one God, to give up idols, to speak the truth, to be honest, to be kind to neighbours, to give up evil ways and not to devour the property of the orphans. We believed in him and obeyed him. But our people were cruel to us and used force against us. We left our homes and are now refugees in your land. We hope, O King, that we would not come to any harm under you."

The Negus then asked Jafar to read to him the Quran. He read out a part of Sura Maryam. The Negus was deeply moved. He ordered the Quresh back to their homes and returned to them their presents.

Two Powerful Converts

Muslims in Mecca were still in trouble. The Quresh showed no mercy. But two strong men joined Islam. They were Hamza, an uncle of the Prophet and Umar bin al-Khattab, a fiery chief of great influence.

One day a slave girl told Hamza that Abu Jahl had abused his nephew, Muhammad, violently. She said, "Muhammad did not say back a word." Hamza felt stung and deeply hurt. He made straight for the Kaaba. Abu Jahl was sitting there with some friends. Hamza hit him with his bow across his face and said:

"You abused Muhammad. Listen, I too believe in his religion. I say what he says. Have you anything to say now?"

Abu Jahl held his peace. He did not want to alienate Hamza. Hamza went straight to the Holy Prophet and accepted Islam. When Abu Bakr learnt this, he was overjoyed. He went to the Kaaba. There he openly glorified God. The Quresh seized hold of him and beat him hard.

A few days later, Umar bin al-Khattab decided to slay the Prophet. He set out on his errand with a naked sword. On the way he was met by an acquaintance who asked him where he was going. He said, "I am going to finish Muhmmad."

The man told him to clean up his own house first, that his own sister and her husband had embraced Islam. Umar was furious. He turned to his sister's house. When he reached there, he heard someone in the house reading the Quran. He went in and said, "I hear you have given up your father's faith." Then he fell upon his brother-in-law Saeed bin Zaid. His sister Fatima tried to come in between. She was wounded in the attempt. She then said, "Yes, we are Muslims. So, do what you like. We cannot give up Islam."

As Umar saw his sister wounded and bleeding, he felt contrite and wanted to see what they had been reading. She said he should wash before he could see it. He did. When he read the Quran, he said. "How wonderful, how pure."

Khabbab, a companion of the Prophet, had been hiding inside the house. He at once came out and said, "The Prophet's prayer has been heard. He begged of God only yesterday to grant him one of the two, either Abu Jahl or Umar."

Umar made straight for the house where the faithful met, the Darul Islam. When he knocked at the door, he was admitted by the Prophet himself. The Prophet said,

"What brings you here Umar? By Allah, I see you have not been made for the punishment of God." Umar replied, "O Prophet of Allah, I have come to embrace Islam."

The Prophet said aloud: "Allah-o-Akbar" (Allah is Great).

The companions repeated the cry so loud that the echoes were heard in the hills around Mecca. From that day onwards, Muslims started saying their prayers openly.

Meccan Offer

The Quresh begin to feel embittered against Islam more and more. They first tried to bribe the Prophet. They met him in the Holy House. All their chiefs were there – Abu Jahl, Walid bin Mughira, Omaya bin Khalf, Abu Sufiyan, Shaiba, Aswad bin Muttalib, Utba, Nazar bin al-Haris and Abul Bakhtari. They asked the Prophet to give up Islam. They said, "If you want money, we can give you enough to make you the richest man amongst us. If you want to become a leader, we will make you our king. If you want to have a pretty wife, we can find you the most beautiful in all Arabia."

The Prophet replied, "O Quresh, I do not want any of these things. I am a Prophet of God. I have been sent to you with a message. If you hear me, it will be to your good. If you do not I will patiently wait on the Lord."

The Quresh then asked him to change the dry sands of Mecca into green gardens. He said, "I am only a Prophet and servant of God. But if you obey God, you will have the best of this world and of the life to come."

The Quresh then said, "Then bring on us the punishment of God."

Finally, they decided to finish him. Next day Abu Jahl stood outside the Kaaba with a big stone in his hand. But when he saw the Holy Prophet, he felt too frightened to use it.

The Boycott

The Quresh next decided to boycott the Prophet, his family and friends. They agreed in writing on the cruel step. The document was placed in the Kaaba. The Banu Hashim the family of the Prophet and the few Muslims who were with them at Mecca, camped in a pass in the hill. This place was called Shaab-i-Abi-Talib. The boycott lasted three years. Muslims had no provisions. They could not buy anything. Nobody would sell them anything, not even food. At times they lived on leaves of trees. When children cried for hunger, the Quresh heard the cries and laughed. Some good men among them did not like this cruelty. But they were few and weak.

One day the Prophet said to his uncle Abu Talib, "God has told me that the boycott paper has been eaten up. Only the name of Allah remains on it." Abu Talib went to the Kaaba. He said to the Quresh, "How long will your oppression last? My nephew tells me that the boycott paper has been eaten up. See therefore whether he be right."

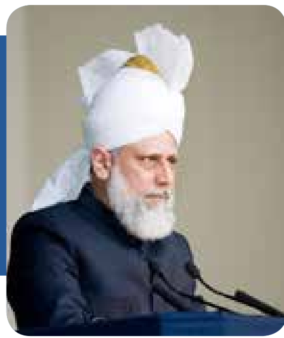
They found the paper had been moth eaten. It has only Allah's name left on it. The good men among them said, "Let us end this boycott now."

Abu Jahl said, "No." But Mutam bin Adi took hold of the paper and tore into pieces. He and Hisham bin Amar with Zaheer bin Abi Ommaiya and Abul Bakhtari went up to the mouth of Shaab-i-Abi-Talib and set free the Prophet, his family and followers.

Death of Abu Talib and Khadija

Now Islam had entered its tenth year. Abu Talib, the uncle of the Prophet, died soon after the end of the boycott. A few days later, Khadija, the wife of the Prophet, also passed away. The grief of the Prophet was great but his patience was greater. Abu Talib and Khadija had stood by him firm like two rocks till the end and now they were no more. The Quresh had become very bold now. Often, they threw refuse on the Prophet. One day when he was praying in the Kaaba, they placed a camel's entrails on his back.

The same year the Prophet married Ayesha, the daughter of Abu Bakr.
To be continued...



Pearls of wisdom on the subject of Tabligh

Guidelines from Friday sermon delivered on 8th September, 2017

Hadhrat Khalīfatul-Masīh V أیدہاللہتعالیٰبنصرہالعزیز recited Sūrah An-Nahl, verse 126:

"Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided." (16:126)

"However, it ought to be kept in mind whether it relates to Tabligh or any other task...after approval by Khalifa it is incumbent upon the members of Shūra and the office bearers, at every level, to use their utmost capabilities and strength to implement the suggestion of the Shūra."

• Many countries have deliberated over the action plan in their Majalis-e-Shūra as to how they could broaden the scope of Tabligh so that the real message of Islam can be delivered to every segment of the society and consolidated in a concrete manner.

• I would like to draw to the attention of every office bearer to extend full co-operation to secretary Tabligh for the implementation of this proposal in their Jama'at. They should partake in Tabligh and demonstrate their personal examples to the people. Each one of them can carry out Tabligh in some form or another. Consequently, they will become exemplary members of the community. Thus, many Ahmadis, without being asked or approached, should spread the true message to fulfil the aforementioned plan.

In the Quranic verse which I have recited, Allah the Almighty guides us and we should endeavour to adhere to this, and every secretary Tabligh, Office Bearer and Daiyan-e- Khasoosi, should act upon it. I have particularly mentioned Daiyan e Khasoosi, as compared to others, for they have submitted themselves and vowed to spare more time for Tabligh.

If despite having [time and] knowledge one is not mindful of the teachings of Allah the Almighty, then the work will remain unblessed and not bear fruitful results which could be attained otherwise. In these circumstances, it is incumbent upon every Ahmadi to preach and create Tablighi connections in the light of Allah's teachings. Wisdom is essential for preaching and we should comprehend that it has a wide connotation; one is knowledge, which is obligatory in preaching.

The Promised Messiah علیہالسلام has equipped us with strong religious knowledge and arguments aptly conveyed in Jama'at literature. Through minimal effort we can enhance our knowledge. There are question and answer audios/videos and websites. Sometimes, people avoid lengthy discussions on account of their commitments and in this situation, pamphlets or websites addresses could be given to the interested persons who would get the necessary information later on.

There is foremost a need to enhance our knowledge so that scholarly discussion could be held with other people at their level of intellect. Secondly, it is essential to know precisely from where the required certain answers are available on web-sites or in our literature.

People from different religions and the atheists should be addressed in accordance with their understanding and reasoning.

Thus, instead of engaging them into lengthy discussions, efforts should be made to provide substantial and solid evidences in order to refute their objections.

The Tabligh department should publish more leaflets on various allegations and their replies to provide to the community. They have to work with diligence and invest in funds if
they wish to engage a maximum number of people in their preaching endeavours.

Wisdom and softness is indispensible in preaching. It creates a negative impression if questions and objections are replied to with fury and acrimony, which gives the impression to others that we have no substantial arguments. We should speak gently even to those who show anger towards us.

• Thus, one must speak in such a manner, which is

easily comprehensible and dispels ignorance.

• The Holy Prophet صلى الله عليه وسلم said: Talk to others according to their comprehension and understanding.

• One should always speak truthfully and factually and not concoct things, which are just to impress others and are far from the truth.
• Preaching requires steadfastness and at the same time it requires us to establish personal contacts.

• We need to develop consistency in our Tabligh activities. Distribution of literature for ten days, once or twice a year, or on the street, is not enough to believe that we have discharged our preaching obligations.

• At present, many asylum seekers of different age groups have arrived in the UK. They should be contacted for preaching purposes according to their abilities and comprehension. Distribute literature and provide them with cassettes if language is a barrier. If you intend to distribute literature on the streets, then it should be a continuous effort on a permanent basis. Office bearers, permanent residents and those who have exclusively devoted themselves to this task (Daiyan-e-Khasoosi) should also participate. Daiyan-e-Khasoosi should come forward and devote more time to preaching.

• With the current state of the world, we have to frankly say to the world that they are becoming a target of Divine wrath due to their indulgence in materialism and worldliness. There is only one path and that is to turn towards God and search for a true religion.

• Our obligation, in this respect, is to persevere with diligence to carry on. Regarding the results, God says that He is responsible; who is going to remain astray and who is going to find the right path, is only up to Him. Your obligation is to preach to others and present the message of Islam manifesting its virtues and beautiful teachings. If we are truly discharging our duties, no one could claim at the end of the world, that they never received the message of Islam.

• Man is not all-knowing and does not foresee the unseen. God Almighty states that you have not been granted knowledge as to who will be influenced and who will not. Hence, according to His instructions we are not responsible for the outcome of our endeavours. We should not worry as to why 100 percent of the people were not impressed and accepting of Islam. We will only be asked if we had conveyed the message or why have we not fulfilled our duty to preach? And why have we, in accordance with God's instructions, failed to do so?

• Leniency does not mean that we become hypocritical and agree with what is factually wrong. Wisdom is absolutely essential. Politeness and affability is required but it is also important to refute what is wrong. Thus, it ought to be remembered that wisdom does not connote with cowardice nor does it imply that we condone something wrong merely to bring people closer to us.

• Thus, Allah Himself opens hearts if He wishes to guide someone.

• The office bearers should particularly be attentive to this as I have noticed, at certain occasions, they demonstrate cowardice. They should not be deterred by opposition as it opens new avenues for preaching. The Promised Messiah عليه السلام has said: More aggressively the falsehood opposes the truth, the more brilliantly and vigorously the truth prevails.

• It is essential for Tabligh to demonstrate harmony in our words and deeds; one should practice what one is declaring. Words of wisdom that impress others are only possible when there is concurrence in one's words and deeds.

• Remember! Discourses without sincerity of the heart and void of virtuous deeds create no impressions on others. This fact that he was granted success and great ability to impress the hearts is a clear testimony to the truthfulness of our Prophet صلى الله عليه وسلم and there is no one equal to him in human history. This was only possible as there was total concordance in his words and deeds. Mere verbosity unsupported by actions does not work and commands no respect from God.

• Become an exemplary person first, then start preaching to others and spread the excellences of Islam throughout the world. Thus, in order to preach, it is essential to first create a pure change in ourselves.

• It is impossible not to attract others if one becomes a true exemplary Muslim. People are attracted by merely observing good examples and it opens up new avenues even before a formal preaching effort.

May Allah enable us to act according to these guidelines. Ameen.

EID PARTY BY COVENTRY CITY

Coventry Ansar organised an Eid Party in Coventry City Centre on Sunday 10th September, 2017.

About 140 people visited the stall and appreciated the peace promotion efforts by the Ahmadiyya Muslim Elders association. We also distributed more than 200 leaflets and Islam was introduced to the visitors. We had one-to-one discussions with seven visitors who expressed a keen interest in Islam. All the visitors were provided with refreshments.

(Report by Muhammad Suleman Yusaf)



EID CELEBRATION MAJLIS BALHAM



Majlis Balham celebrated Eid with people in need in Spires Shelter Home on 5th September, 2017. The programme started with the Recitation of the Holy Quran with English translation. Murabi Sharjeel Ahmad explained the sacrifices of Hazrat Ibrahim (as) and his son Hazrat Ismail (as). The purpose of Qurbani on Eid ul Aadiya and Hajj were also explained. Many participants asked questions on Islam and were given satisfactory answers. It was attended by 112 guests who were then presented with a lunch.

(Report by Shahid Mahmoob, Zaeem Balham)

Report by Majlis Thornton Heath West, South Region

Croydon based Charity Nightwatch, also known as Croydon Nightwatch, care for people in need who are homeless, rootless or suffering from psychological or physical infirmity. They also look after discharged offenders who are in need of help in acquiring a settled way of life.

Ansarullah South Region contacted Nightwatch and offered to provide one hot meal on Sunday, 24th September 2017. A meal of chicken curry and rice was provided to 100 people packed in containers. 8 Ansar participated and the staff and homeless people thanked us for our efforts.



Charity Walk for Peace, Scotland 2017



Park, Glasgow by the Ahmadiyya Muslim Elders Association UK on 23rd September 2017.

About 150 men, women and children participated in the Scottish Charity Walk for Peace 2017 in the Westend area of Glasgow. Funds were raised for 8 Scottish and 2 UK Charities. An outstanding amount of almost £5,000 was raised through the walk and the expectation is that another £50,000 will be collected by the end of the year. The 10 Charities supported this year are: Poppy Scotland, Barnardo's Scotland, Glasgow Children's Hospital Charity, Beatson Cancer Charity, Aberlour Scotland's Children's Charity, The Archie Foundation Dundee, Ronald McDonald House Glasgow, Emmaus Glasgow and Humanity First.

The day started with a brief session when the Lord Provost praised the Ahmadiyya Muslim Elders Association for organising such an important support various charities to help the needy, poor, sick and the vulnerable people in Scotland. The event was attended by representatives from the above charities. The Glasgow Lord Provost said "It was a great pleasure to join the Ahmadiyya Muslim Elders Association today and help promote their Charity Walk for Peace.

In her address the local Councillor Elspeth Kerr praised the Ahmadiyya Muslim Elders Association for organising the charity walk for peace to raise funds for vulnerable part of the Community.

The Prize Ceremony was arranged in the Ahmadiyya Muslim Community Mosque Complex in Glasgow. The representatives addressed and thanked on behalf their respective charities. Mr Zaheer Ahmed thanked all the guests and participants.

ANSARUDDIN-Packaging and posting

The Sadr Ansarullah had kindly given responsibility of packaging and posting of Ansaruddin to The South Region.

A team was arranged to pack and post all the magazines to hand over to the post office for delivery to all Ansar members in UK.

Please remember the team in your prayers.










MAJLIS ANSARULLAH
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2017
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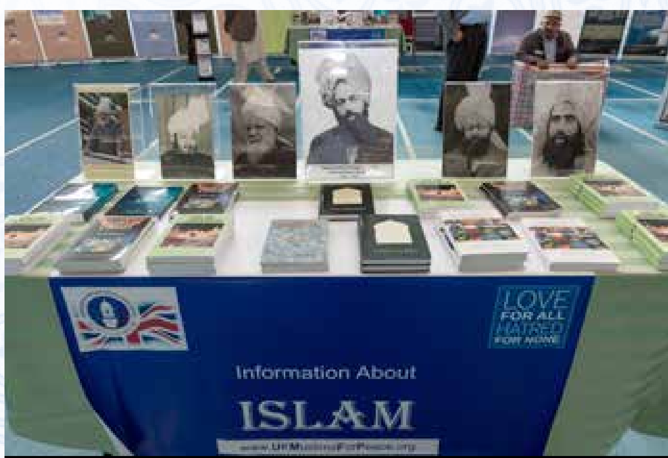

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Ahmadiyya Muslims bring the World Peace Flame to Coleshill

Saturday 17th of July 2017 saw the arrival of the "World Peace Flame" at Coleshill, Warwickshire. It was the town's Great Get Together for Peace. The Mayor Cllr. Tony Battle received the flame at the Market Hall. Mr Khurram Ahmad brought the World Peace Flame from Snowdonia to Closehill. This was held on the anniversary of the tragic death of Jo Cox, MP who was murdered whilst trying to bring people together in love, peace and in building bridges between various communities. Her work has continued through the Jo Cox Foundation.

The event was chaired by Syed Imtiaz Ahmed, regional Nazime Ala and Naib Ameer for the Midland region. The Mayor of Coleshill, Cllr Tony Battle addressed and said that building community togetherness and encouraging peace is essential within the town. The Town Council will always support events to achieve this. The Reverend Nick Parker informed about the work of Coleshill Churches to promote unity and peace. He welcomed the opportunity to work with The Ahmadiyya Muslim Association and the Town Council to achieve peace.

In his address, Michael Muzaffar Clarke of the Ahmadiyya Muslim Association UK Birmingham East, said that that Ahmadiyya Muslims condemn the atrocities, which have been committed in Westminster, Manchester, London Bridge and more recently at Finsbury Park Mosque. He also reminded people that many Ahmadi Muslims have been murdered by the same misguided fanatics. He said that the role of the Ahmadiyya community, whose motto is 'Love for all Hatred for None', is to build relations and to remove misunderstandings about Islam and to build better relationships with all communities.

The Birmingham East Majlis also organised an exhibition of the Holy Quran, which was well attended by local people. This was an opportunity to offer free literature about Islam and Ahmadiyyat including information about the charitable and community activities of the Jamaat.

About £1000 was raised for the Jo Cox Foundation.

(Report by Michael Muzaffar Clarke, Birmingham East Majlis)

Burton - Tabligh Activities – Gift of Holy Quran

A Tabligh stall was arranged in Allenton, a village in the Burton area. 24 leaflets and two books "The Life of Mohammed" were distributed. We were able to get one contact, Kim Insley, who showed interest in Islam and was presented with a copy of the Holy Quran. We hope to remain in touch with her and visit her with more discussion about Islam.



Tabligh Report from Manchester West Majlis

Majlis Manchester
West organised to visit 4 local schools:

St George Primary school
Wellcare Boys High school
Davyhulme Primary school
Buil Hill High school

During our visit to the above schools, we had the opportunity to introduce Islam to the students and teachers, which was followed by a brief discussion and a question and answer session. Some of the above schools are under church control and their heads were also presented with a gift of the Holy Quran.

Report by Muhammad Kashif



Report From Majlis Peterborough

Members of Majlis Peterborough participated in a historic event of planting the 100,000th tree at Peterborough Environmental City Trust. In recognition of our support in tree planting during the last couple of years, one of our Itfal members, Aabis, was honoured to plant this historic tree in presence of print and electronic media and dignitaries from the council. This will air on ITV in the near future.





Tabligh Stall By Birmingham Central

Majlis Birmingham Central organised a Tabligh Stall on 9th September 2017.

Tariq Mahmood Farid, Mahmood Mubashir Naseem, Ahmad Tahir and Mubarak Ahmad participated and distributed 40 leaflets. They also presented 14 books on Life of Muhammad, Pathway to Peace and Philosophy of Teaching of Islam.

(Farid Mahmood Mubashir, Muntazim Amoomi Birmingham Central.)

EID GET TOGETHER
Wimbledon South Branch

Alhamdolillah, Majlis Wimbledon South organised a get together for neighbours to celebrate Eid. Around 18 guests from surroundings joined to celebrate. A question and answer session on various Islamic concepts was held. Importance of fasting and reasons to celebrate Eid was also discussed.

An exhibition was also arranged to display Holy Quran, leaflets and various Jamaat literature.

A positive feedback from the guests was received who appreciated our efforts to promote peace, love and harmony in the society.





Majlis Clapham
Monthly Tabligh Report August 2017

A stall was held in Clapham on 28th August, 2017 where 65 Leaflets on "Islam Response to Extremism" were distributed at 5 points. Another village Tabligh Stall was organised on 31st August, 2017 at Edenbridge Town weekly market where eight people visited us. Copies of the Holy Quran, Jesus in India and Booklet of Peace Symposium were presented to Mr. Chris Hancock Warden of St Mary's Church, Tatsfield, a 900 year old church.



ISLAMABAD FIRST REGIONAL CHARITY WALK FOR PEACE

The first regional Charity Walk was organised by Ansarullah Islamabad Region on Saturday 9th September, 2017.

The aim was to support large national UK charities and also many local charities that have not been supported in the past.

We had the support of the District Council and two major charities in the region. We also invited many other local charities to join and support us.

On the day of the event about 125 people attended and 100 registered for the walk. All Mamalis in the region were represented.

The walk was planned for 5-6 miles through the lush Hampshire forest area. The weather was very pleasant for the walk. Some counsellors with families participated and successfully completed the walk. An amount of £1000 was raised on that day. They were served with lunch later on.

Majlis Morden South
Report on visit To Baitul Futuh Mosque

A tour was arranged by Majlis Ansarullah Morden South for Mr David Roe who had visited our Eid Party in Morden library and showed interest in visiting the Baitul Futuh Mosque.

Mr David Roe is a committee member of Merton historical society. He is leading the Photographic record project on behalf of the Merton Historical Society. Photos are taken of the buildings in London Borough of Merton that will be of interest to future historians. Photos are archived at the Surrey History Centre in Woking.

He has shown interest in history of the Baitul Futuh Mosque and taken photographs that will be archived at the Surrey History Centre. Information about the structure, design and cost were provided for the record of the library.

(Report by, Zaeem Ansarullah, Morden South).



NOTTINGHAM TABLIGH STALL

Majlis Nottingham organised a Tabligh stall with the help of 5 brothers. We were able to distribute 21 leaflets and present five books on Islam to our visitors. Two new contacts were made with whom we plan to remain in touch with in the future.

(Report by Mr Hassan, Nottingham Tabligh secretary)



AN EID PARTY BY PUTNEY HEATH MAJLIS

Majlis Putney Heath held an Eid party on 3rd September, 2017.

We introduced our efforts for community harmony to our new contacts. We also had a one-to-one discussion with 5 different guests who were interested in our community and charitable work. We had organised a few activities so that all could enjoy the party.

Shahid Mahboob, Zaeem Halqa Balham



- حق کے مطابق اور موافق بات کرنے چاہیئے، ہمیشہ سچی اور واقعات کے مطابق بات کرنی چاہیئے، یہ نہیں کہ دوسرے کو متاثر کرنے کے لئے حقائق و واقعات سے ہٹ کر بات کی جائے۔

تبلیغ میں جہاں مستقل مزاجی کی ضروری ہے وہاں ذاتی رابطوں کے بڑھانے کی بھی ضرورت ہے۔

- پس ہمیں اپنی تبلیغی سرگرمیوں میں ایک تسلسل پیدا کرنے کی ضرورت ہے۔یہ نہیں کہ سال میں ایک یا دو دفعہ عشرہ منا لیا اور تبلیغی لٹریچر سڑکوں پر کھڑا ہو کر تقسیم کردیا اور سمجھ لیا کہ تبلیغ کا حق ادا ہوگیاہے۔

- آجکل سیاسی پناہ کے لئے مختلف عمر کے لوگ آئے ہیں۔تو ایسے تمام لوگوں کو اپنی صحت وعمر کے لحاظ سے تبلیغ کے لئے اپنے آپ کو پیش کرنا چاہیئے۔لٹریچر تقسیم کرنے کے لئے وقت دینا چاہیئے۔زبان نہیں آتی تو لٹریچر لے جائیں، کیسٹ لے جائیں، اگر سڑکوں پر لٹریچر تقسیم کرنا ہے ،تو مستقل پروگرام رہنا چاہیئے۔

- ان میں عہدیداروں کو،پرانے رہنے والوں،داعیان خصوصی کو بھی شامل ہونا چاہیئے ،صرف پناہ کے لئے آنے والوں کو نہیں۔ داعیانِ خصوصی کو اب زیادہ وقت دے کر اب اس تبلیغ کے میدان میں آنا چاہیئے ۔

دنیا کے جو حالات ہیں، اب دنیا کو بتانے کے لئے، ہمیں کھل کر بتانا ہو گا کہ یہ حالات ، تمہارے دنیا داری میں ڈوبنے کی وجہ سےپیدا ہو رہے ہیں، اللہ تعالیٰ کی ناراضگی کی وجہ سے پیدا ہو رہے ہیں۔اس لئے ایک ہی راستہ ہے کہ اللہ تعالیٰ کی طرف آؤ اور سچے دین کی تلاش کرو۔

- مستقل مزاجی کے ساتھ اسے کرتے چلے جانا ہمارا کام ہے، اس کے نتائج کے بارے میں اللہ تعالیٰ نے فرمایا،مَیں نے پیدا کرنے ہیں، کس نے گمراہی میں بھٹکتے رہنا ہے اور کس نے ہدایت پانی ہے، یہ باتیں اللہ تعالیٰ کے علم میں ہیں۔تمہارا کام تبلیغ کرنا ہے، پیغام پہنچانا ہے۔اسلام کی خوبیوں اور خوبصورت تعلیم کو دوسروں پر ظاہر کرنا ہے اور وہ کئے جاؤ۔ اگر ہم اپنا فرض پورا کررہے ہیں تو دنیا کم از کم اللہ تعالیٰ کو مرنے کے بعد یہ نہیں کہہ سکتا کہ ہمیں تو اسلام کا پیغام ملا ہی نہیں ۔

- انسان عالم الغیب نہیں ہے.اللہ تعالیٰ فرماتا ہے کہ تمہیں یہ علم دیا ہی نہیں گیا، کس پر اثر ہونا ہے اور کس پر نہیں ہونا۔ اللہ تعالیٰ کے اس ارشاد کے مطابق، ہم نتائج کے بارے میں ذمہ دار نہیں ہیں۔۔ کہ کیوں 100 فیصد لوگ ہمارے پیغام سے متاثر ہو کر اسلام کو قبول کرنے والے نہیں بنے۔اگر پوچھا جائے گا ، تو صرف اتنا ، جو اللہ تعالیٰ نے ہم سے پوچھنا ہے ،کہ کیا پیغام پہنچایا ؟ یا پھر کیوں ہم نے اپنا تبلیغ کا فریضہ ادا نہیں کیا؟ اور کیوں اللہ تعالیٰ کی ہدایت پر عمل کرتے ہوئے نہیں کیا؟

- نرمی کا ہرگز مطلب یہ نہیں کہ مداحنہ کرکے اتنا ڈر جاؤ کہ ہاں میں ہاں ملانے لگ جاؤ۔اور خلاف واقعہ جو بات ہے اس کی تصدیق کی جائے،حکمت بہر حال ضروری ہے ،نرم زبان اور اخلاق بھی ضروری ہے،لیکن غلط بات کو غلط کہنا بھی ضروری ہے۔پس اس بات کو یاد رکھنا چاہیئے کہ حکمت کا مطلب بزدلی نہیں ہے یا اپنے قریب لانے کے لئے غلط بات کی تصدیق کرنا نہیں ہے۔

- پس جس کو اللہ تعالیٰ نےہدایت دینی ہے ، اس کا دِل خود ہی اللہ تعالیٰ کھول بھی دیتا ہے۔ •

- عہدیداروں کوخاص طور پر اس طرف توجہ کرنی چاہیئے کیونکہ اُن میں میں نے دیکھا ہے کہ بعض دفعہ بزدلی کا زیادہ اظہار ہوجاتا ہے.مخالفت کی کوئی پرواہ نہیں کرنی چاہیئے۔مخالفت تو تبلیغ کے راستے کھولتی ہے۔حضرت مسیح موعود علیہ السلام ایک جگہ فرماتے ہیں کہ جس قدر زور سے باطل حق کی مخالفت کرتا ہے،اُسی قدر حق کی قوت اورطاقت تیز ہوتی ہے۔

- تبلیغ کے لئے یہ بات بھی ضروری ہے کہ انسان کے قول و فعل میں مطابقت ہو۔جو کہتے ہیں اُس پر عمل بھی کرنے والےہوں، حکمت کی باتیں بھی تبھی منہ سے نکلتی ہیں اور دوسروں پر اثر کرتی ہے جب قول وفعل ایک ہو۔

خوب یاد کر لو کہ اگر انسان کی گفتگو سچے دل سے نہ ہو اور عملی طاقت اُس میں نہ ہو تو وہ اثر پذیر نہیں ہوتی۔اس سے تو ہمارے نبی کریم ﷺ کی بڑی صداقت ثابت ہوتی ہے، کیونکہ جو کامیابی اور تاثیر بالقلوب ان کے حصے میں آئی، اس کی کوئی نظیر بنی آدم کی تاریخ میں نہیں، اور یہ سب اس لئے ہوا کہ آپ کے قول اور فعل میں پوری مطابقت تھی۔ صرف لفاظی اور لسانی کام نہیں آسکتی جب تک عمل نہ ہو اور باتیں عنداللہ کچھ بھی وقعت نہیں رکھتیں۔

پہلے نمونہ بنو پھر اسلام کی تبلیغ کرو اور اسکے کمالات دنیا میں پھیلاؤ۔پس تبلیغ کے لئے بھی اپنی حالتوں میں پہلے پاک تبدیلیاں پیدا کرنے کی ضرورت ہے۔

ایک سچے مسلمان کا نمونہ جب انسان بن جائے پھر سوال ہی نہیں کہ دوسروں کی توجہ پیدا نہ ہو، نمونہ دیکھ کر ہی لوگ توجہ پیدا کرلیتے ہیں اور اس طرح باقاعدہ تبلیغ سے پہلے ہی تبلیغ کے راستے کھلنے شروع ہو جاتے ہیں۔

اللہ تعالیٰ ہمیں اس کے مطابق عمل کرنے کی توفیق عطافرمائے۔ آمین



تبلیغ کے متعلق زرّیں نصائح

از خطبہ جمعہ فرمودہ 8 ستمبر2017

حضرت امیر المومنین خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز نے تشہد تعوذ اورسورۃ الفاتحہ کے بعدسورۃ النحل آیت126 کی تلاوت فرمائی

ترجمہ: اپنے ربّ کے راستہ کی طرف حکمت کے ساتھ اوراچھی نصیحت کے ساتھ دعوت دے اوران سے ایسی دلیل کے ساتھ ہی بحث کر جو بہترین ہو۔ یقیناً تیرا رب ہی اسے، زیادہ جانتا ہے اور وہ ہدایت پانے والوں کا بھی سب سے زیادہ علم رکھتا ہے۔

- دنیا کے کئی ممالک کی جماعتوں نے اپنی مجالس شوریٰ میں اپنا لائحہ عمل تجویز کیا، کہ کس طرح ہم تبلیغ کے کام کو، اسلام کے حقیقی پیغام کو، اپنے ملک کے ہر پہنچانے کے کام کو وسعت دے سکتے ہیں، یا اسے بہتر بنیادوں پر قائم کر سکتے ہیں۔
- مَیں ہر عہدیدار کو توجہ دلانا چاہتا ہوں کہ وہ اپنے سیکریٹری تبلیغ سے اس تجویز پر جماعتوں میں عملدارآمد کروانے کے لئے مکمل تعاون کریں،خود اس کا حصہ بن کر افرادِ جماعت کے لئے نمونہ پیش کریں۔کوئی بھی عہدیدار ہو، کسی نہ کسی رنگ میں تبلیغ میں حصہ لے سکتا ہےاور اگر عہدیدار حصّہ لے رہے ہوں،تو افرادِ جماعت کے سامنے نمونے قائم ہورہے ہونگے۔اور بہت سے احمدی ایسے ہوں گے، جو بغیر کہے، بغیر خاص توجہ دلائے، خود بخود ان نمونوں کو دیکھ کر، اس لائحہ عمل کو پورا کرنے کے لئے اسلام کا حقیقی پیغام پہنچانے کی کوشش میں شامل ہو جائیں گے۔
- لیکن سب سے بڑھ کر یہ جو آیت میں نے تلاوت کی ہے،اس میں اللہ تعالیٰ نے ہماری رہنمائی فرمائی ہے،اسے سمجھیں اور اس کے مطابق ہر سیکریٹری تبلیغ عمل کرے،ہر عہدیدار عمل کرےاور داعیانِ خصوصی عمل کریں۔ داعیانِ خصوصی کا مَیں نے خاص طور پرذِکر کیا، کہ ان لوگوں نے خود اپنے آپ کو پیش کیا ہے، کہ ہم باقی افراد کی نسبت زیادہ وقت تبلیغ کے لئے دیں گے۔
- علم بھی ہو لیکن ان باتوں کی طرف توجہ نہیں جو اللہ تعالیٰ نے بیان فرمائی ہیں تو پھر اس میں وہ برکت نہیں پڑ سکتی، بہتر نتائج نہیں نکالے جاسکتے ہیں، جو نکل سکتے ہیں۔
- ایسے حالات میں اللہ تعالیٰ کے اس ارشاد کے مطابق تبلیغ کرنا اور تبلیغی رابطے کرنے، ہر احمدی کی بہت اہم ذمہ داری ہے۔ حکمت کے بڑے وسیع معنی ہیں اور کامیاب تبلیغ کے لئے ضروری ہے کہ ان معنی کا ہمیں علم ہو کہ اپنی تبلیغ میں ان باتوں کو ہم مدنظر رکھیں۔حکمت کے ایک معنی علم کے ہیں،تبلیغ کے لئے علم بھی ہونا چاہیئے۔
- ہمیں علمی لحاظ سے حضرت مسیح موعود علیہ السلام نے ایسے دلائل سے لیس کردیا ہےاور جماعتی لٹریچر میں اس علم کو مہیا کیا ہے۔کہ معمولی سی کوشش بھی علمی مضبوطی عطاء کر دیتی ہے۔پھر سوال وجواب کی صورت میں آڈیو، وڈیومواد موجود ہیں۔پھر ویب سائٹس ہیں۔بعض غیر تو کہہ دیتے ہیں کہ ابھی ان کے پاس لمبی بحث کا وقت نہیں ہے، انہیں پمفلٹ دیئے جاسکتے ہیں اور ویب سائٹس کے پتے بھی دے دیں تو دلچپی رکھنے والے بعد میں معلومات لے لیتے ہیں۔
- پس ایک تو پہلے اپنا علم بڑھانے کی ضرورت ہے۔تاکہ جن سے علمی گفتگو ہونی ہے، ان سے اس طریق سے بات کی جائے، جس معیار پر وہ اترتے ہیں۔دوسرے یہ پتہ ہونا چاہیئے کہ اس وقت ہمارے لٹریچر اور ویب سائٹس میں کہاں یہ علمی جواب کامواد میسر ہے۔
- مختلف مذاہب سے تعلق رکھنے والوں سے اور خدا تعالیٰ کے وجود سے انکار کرنے والوں سے ان کی سوچ کے مطابق، ان کے دلائل کے مطابق دلیلیں دینی ہوگی۔ پس لمبی بحثوں میں پڑنے کی بجائے، جائزہ لے کر اعتراض دیکھ کر ان کو رَدّ کرنے کی ٹھوس دلیل سے کوشش کرنی چاہیئے۔
- شعبہ تبلیغ کو چند ایسے اعتراض بھی چھوٹے پمفلٹس کی صورت میں شائع کرکے جماعتوں کو مہیا کرنے چاہئیں، اگر زیادہ سے زیادہ لوگوں کو تبلیغ کے کام میں لگانا ہے تو یہ محنت اس شعبہ کو کرنی پڑے گی اور خرچ بھی کرنا پڑے گا۔
- پس تبلیغ میں نرمی اور عقل سے کام لینے کی بھی بہت زیادہ ضرورت ہے۔ غصہ اور تیزی سے بات کرنے سے دوسروں پر منفی اثر پڑتا ہے۔ اور وہ سمجھتے ہیں کہ دلیل
- کوئی نہیں، اس لئے غصہ میں جواب دیا جا رہا ہے۔جو غصہ دکھائے، اس کے ساتھ بھی نرمی سے بات کرنی چاہیئے۔ پس ایسے طریقے سے بات کرنی چاہیئے، جو دوسرے کو آسانی سے سمجھ آجائے اور اس کی جہالت کو دور کرنے والی ہو۔ آنحضرت ﷺ نے بھی فرمایا ہے کہ لوگوں کے فہم اور ادراک کے مطابق ان سے بات کیا کرو۔